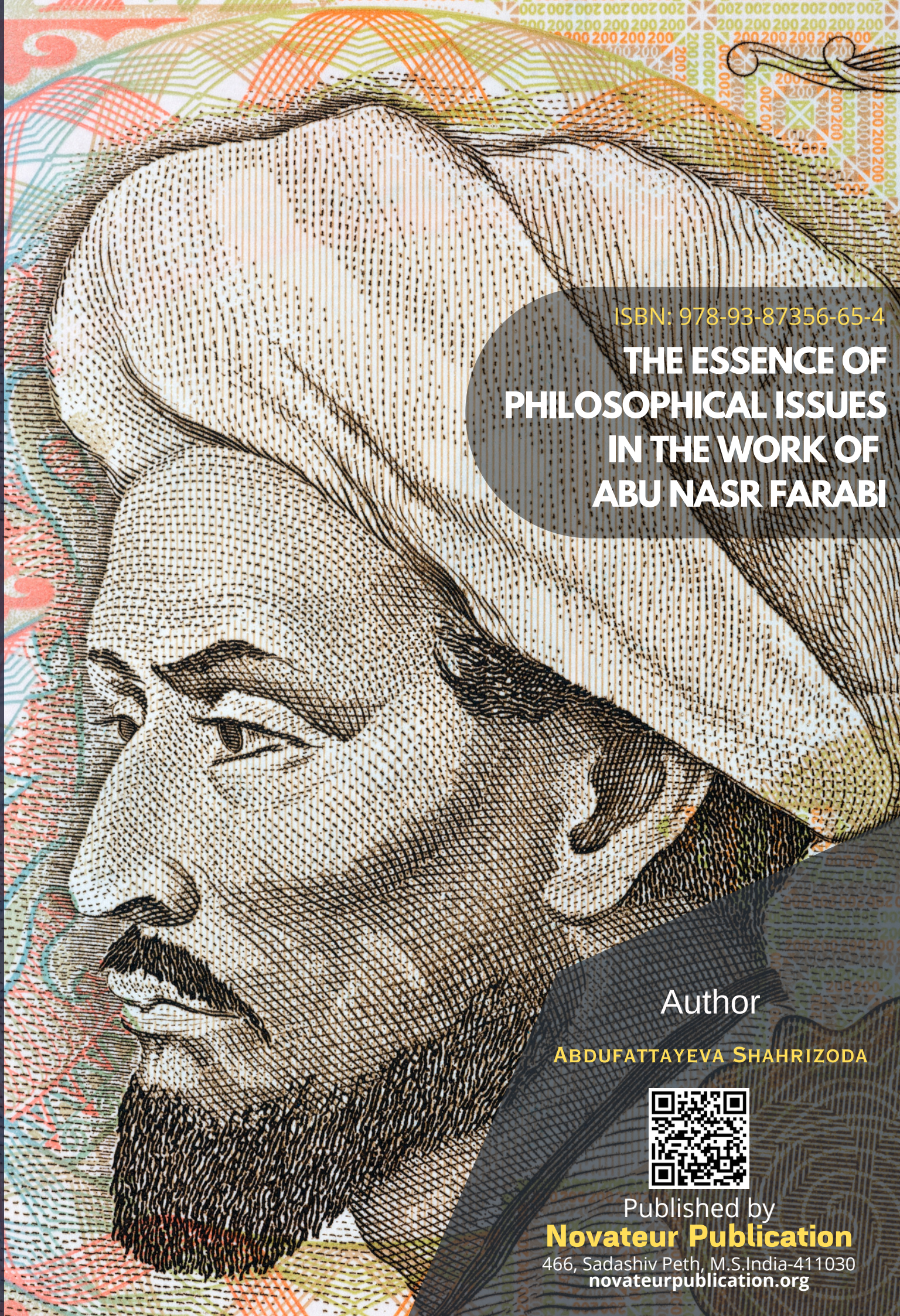

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THE ESSENCE OF PHILOSOPHICAL ISSUES IN THE WORK OF ABU NASR FARABI

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The essence of philosophical issues in the work of Abu Nasr Farabi / monograph

This monograph analyzes the history of the study of the great thinker of the East, the philosopher Abu Nasr Farabi, his life and work, and the essence of philosophical issues in his works. The primary and secondary sources reflecting Farabi's philosophical ideas are studied. , are compared and general conclusions are given. Similarly, comments were written on the translation of Farabi's work "Taliqat" from Arabic.

The book is intended for scientific workers, students, masters, researchers and a wide range of people interested in this field.

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INTRODUCTION

To inculcate noble values and traditions in the life of society, in particular, to raise the spiritual-intellectual potential of our people, especially the young generation, their thinking and worldview, to strengthen the feeling of love and loyalty to our Motherland and our people in their hearts, to create a well-rounded person. it is extremely important to study the scientific heritage of our ancestors in education. The rich spiritual heritage of our great scholars, especially Abu Nasr Farabi, Abu Ali Ibn Sina, Beruni, who grew up in our ancient and unique land, based on high humanistic ideas, made a great contribution to the development of universal civilization and culture, secular and religious science. is rightfully recognized by. Unique works created by the intelligence and artistic genius of our great ancestors, in particular, sources related to mathematics, mineralogy, astronomy, chemistry, medicine, pharmacy, architecture, history, literature, art, theology, philosophy and other fields, not only our people, but it is an invaluable asset of the people of the world.

In our country, on the basis of the Strategy of Actions on the five priority directions of the development of the Republic, great changes have been made in all areas and sectors. In particular, the decision of the President of the Republic of Uzbekistan No. PQ-3721 was adopted to organize reading contests among young people in order to widely study and promote the creative heritage of our great scholars, writers and thinkers[1].

Also, today in our capital, in order to improve the study of the scientific heritage of our ancestors, the Center of Islamic Culture of Uzbekistan large-scale work on organization is being carried out. It is no coincidence that

[1] Decision of the President of the Republic of Uzbekistan "On organization of reading contests among young people in order to widely study and promote the creative heritage of our great scholars, writers and thinkers." - T., 2017. PQ-3721-son. https://lex.uz/docs/-4791086

President Sh.M. Mirziyoyev adopted the decision "On measures to improve the system of preservation and research of ancient written sources" on May 24, 2022[2]. This shows how high the demand for studying the scientific heritage of our great scientists.

These efforts are aimed at deeply researching the lives and scientific and creative activities of great thinkers from our holy land, establishing inter-religious and inter-civilizational dialogue at the international level, revealing the humanistic essence of Islam in today's complex times, and educating the young generation to high standards. It will undoubtedly serve to educate people of character.

In recent years, large-scale work has been carried out to study and widely promote the rich scientific and spiritual heritage of our ancestors in New Uzbekistan. Today, the Center of Islamic Civilization in Uzbekistan, the international research centers named after Imam Bukhari, Imam Termizi, Imam Moturidi, and the International Islamic Academy of Uzbekistan serve to convey this heritage to the general public. Paragraph 91 of the "Roadmap" for the implementation of the development strategy of New Uzbekistan for 2022-2026 states that in cooperation with the world's prestigious organizations, research centers and universities such as IHT, IRCICA, ICESCO, UNESCO, "New Uzbekistan - Third "Renaissance" motto under the task of organizing international conferences, symposiums and conventions[3].

In general, it is important to pay attention to the activities of great scientists and use their experience to improve the field of education and science. As President Sh.M. Mirziyoyev noted: "Currently, society and civilizations are primarily

[2] Decree of the President of the Republic of Uzbekistan "On measures to improve the system of preservation and research of ancient written sources". - T., 10.02.2022. PQ-126- no. https://lex.uz/docs/-5854226

[3] Decree of the President of the Republic of Uzbekistan "On the development strategy of the new Uzbekistan for 2022-2026". - T.. No. PF-60 dated 28.01.2022. https://lex.uz/uz/docs/-5841063

competing with social values and educational systems. From this point of view, an in-depth study of the values and traditions of ancient peoples and their contribution to the development of the entire world civilization , deep understanding and wide dissemination are of particular importance"[4].

Today, when Uzbekistan has entered a new stage of development and changes are taking place in all areas, it has become an urgent task to introduce new approaches to science. That's why it is important to conduct fundamental research in every discipline and to form new conclusions.

It is necessary to deepen research on Islamic religion and philosophy, to approach the Arab-Muslim civilization from today's point of view. That is why it is necessary to expand research on the history of philosophy, to ensure the logical consistency of research on the development of scientific-intellectual activity in Islamic culture and philosophy. Through this, today it will be possible to reveal the true humanitarian nature of Islam, the aspects that value science.

Researching and philosophical analysis of the works of Abu Nasr Farabi kept in the Institute of Oriental Studies named after Beruni is one of the main issues of philosophy today. The research work revealed by the researcher is recommended as a source for the next generation in the study of the philosophical views of Eastern thinkers. Also, this research work can be used as additional material to increase the potential of students in higher educational institutions.

CHAPTER I. THE HISTORY OF THE STUDY ABU NASR FARABI, HIS LIFE AND WORK.

[4] Mirziyoyev.Sh.M. Resolutely continuing our path of national development to a new stage we will raise -T.: Uzbekistan, 2017. - B.35.

1.1. The history of the study Abu Nasr Farabi's work

The need to honor the memory of the great scientist-encyclopedist Abu Nasr Farabi at the international level and to assimilate it as one of the most important aspects of the cultural heritage of the past is one of the urgent tasks for today. More than ten centuries separates the era of Farabi from ours. During this time, thanks to the rich scientific heritage left by our great ancestors, humanity has achieved great success in all fields of knowledge. Such scientists who opened the way to the development of science and the truth should always be remembered.

Despite its historical importance, the oblivion of Farabi's role in world culture is shocking and historically unfair. The connection between him and us was initiated by the German scientist F. Deteritsi[5]. A guide close to us can be found in the works of the Farabi's manuscript, a fighter for spiritual enlightenment, humanism and humanism, development.

In all corners of the old world, Calcutta and Leyden, Istanbul and Paris. Tehran and London, Madrid and Bratislava and many other libraries store unique manuscripts belonging to Farabi. For example, in the Hagia Sophia library in Istanbul, there are 10 manuscripts of 16 compositions by Farabi. There are 7 manuscripts of his 14 works in the Tehran Library of Iran. In the world-famous British Museum, under the number 7518, a very valuable manuscript of a total of 11 treatises of Farabi is kept. The Institute of Oriental Studies of the Academy of Sciences of the USSR keeps manuscript No. 2385 entitled "Collection of Wise Men's Treatises" compiled in 1667 on the basis of an earlier manuscript of the 13th century. It contains 16 treatises related to Farabi[6]. There are 4 copies in the Leningrad branch of the Institute of Oriental Studies of the USSR Academy of Sciences. 'manuscripts

[5] Mahdi, Muhsin. Al Farabi and the Foundation of Islamic Political Philosophy. Chicago: The University of Chicago Press, 2011. -P. 98.

[6] Бурабаев М.С. Аль Фараби в истории науки. // Аль-Фараби. Естественно научные трактаты. Алма-Ата. 1987. – С. 196.

are available, including 10 treatises of Farabi. Of the three manuscripts of logical treatises (Istanbul, Bratislava and Madrid), the most valuable is the Bratislava manuscript (231-TE-41), which, by the way, does not contain anything related to Farabi's legacy[7]. Given its wide distribution, it can be assumed that the treatise "On the Meanings of Word, Mind" had a special influence. For centuries, this treatise assumed the character of a textbook in both the East and the West.

The Madrid manuscript is distinguished by Ibn Bajji's comments on al-Faroabi's logical works. In addition to manuscripts in the original language, there are many works of Farabi translated into Hebrew (or based on the Hebrew alphabet). The most famous of the Hebrew manuscripts are the Bodleian, Munich and Paris manuscripts. The first printed editions of Farabi's works were published in Leyden, France in 1892 under the title "Dieteric, Alfarabis philosophische Abhandlungen"[8]. According to A. V. Sagadev, who studied this manuscript, some of the treatises that make up the scribe were taken from incomplete copies of the manuscript. The publication of the book in such a condition served to preserve the objective status of the pamphlets, of course.

The study of the life and work of the great philosopher of the East, Abu Nasr Farabi, gained momentum mainly in the 19th century. The main motivation for this was the desire to destroy the spiritual and cultural heritage of the local Turkic peoples with the establishment of the former Soviet power. It was not for nothing that General Skobelov, who is known for his harshness, said: "To destroy a nation, it is not necessary to destroy it, if you destroy its culture, art, and language, it will soon decline" of course. This shows what was the ulterior motive of the Soviet government.

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[7] Adamson, Peter. In the age of Al-Farabi, Arabic Philosophy in the Fourth/Tenth Century//Journal of Islamic Studies 22 (no. 2)-L.: Press, 2011. – P. 147.

[8] Watt, John W. Al-Farabi and the History of the Syriac Organon, in Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock, George A. Kiraz (ed.), Piscataway, NJ: Gorgias Press, 2008. pp. – P. 63.

The beginning of the study of the scientific heritage of the East on the ground of such evil goals is on the one hand a pleasure, on the other hand it opened the way for the revival of our forgotten scientific and spiritual heritage. The Soviet government, realizing that in order to separate the local people from their own culture, they must first study it well themselves, hired experienced Orientalists to work.

As a result, the cities of St. Petersburg, Moscow, and the Academy of the Kazakh SSR became centers of oriental studies. The study of the works of Eastern scholars, including Abu Ali ibn Sina, Abu Rayhan Beruni, Ahmad al-Farghani, Abu Nasr Farabi, and Ahmad al-Khorazmi, is in full swing. In Russia, the first work detailing Abu Nasr Farabi, entitled "Al-Farabi, his Life Notes", was published in German by Steinschneider in 1860. Later, Al-Farabi's tracts were published separately in a number of editions. The systematic publication of his works began with the book "Physical Treatises of Al-Farabi" (Almaota, 1970), prepared by a creative group of scientists of the Academy of the Kazakh SSR to study the legacy of al-Farabi. This book fully reflects the spatial aspects of Farabi's work consists of treatises: "On what you need to know before studying philosophy", "On the meaning of the word mind", "The commonality of the views of two philosophers - the divine Plato and Aristotle", "A word on the classification of sciences" , "On the views of the people of the virtuous city"[9].

As a continuation of this series, the book "Al-Farabi's Social Treatises" (Alma-Ota, 1973) was published. It contains very interesting ideas about the "eternal" themes of peace, goodness and humanity. The thinker's views on natural science are covered in "Mathematical Treatises of Al-Farabi" (Almaota, 1972). This work of Farabi is mainly devoted to the science of geometry and trigonometry.

As access to Farabi's works expands, so does the level of interest in his work. His various works are devoted to different fields. A detailed analysis of al-Farabi's

[9] Бурабаев М.С. О логическом учении аль-Фараби. Алма-Ата. 1982. -С.95.

problem of the theory of knowledge is given by I. Madkur in "Al-Farabi's Place in the Muslim Philosophical School" (Paris, 1936) given in the book. The American researcher N. Resher in his book "The Development of Arabic Logic" (1964) discusses the contribution of Abu Nasr Farabi to the science of logic[10].

According to N. Resher, al-Farabi is the first specialist in logical studies among Arabic-speaking scientists. He also finds al-Farabi's primacy problematic in a number of ways, since the history of logic from Aristotle to Farabi is largely unstudied. N. Resher translated Farabi's brief commentary on "The First Analysis". This treatise is considered by him as the first independent special study in Arabic dedicated to "The First Analysis". N. Resher commented on the issues discussed in the "First Analysis" see below. Unlike Aristotle Farabi, this treatise does not say anything about the modality of syllogism and errors in syllogisms, its most important topic is devoted to the analysis of categorical syllogism, which has become insignificant. In the book "First Analytica" the problem of proof is covered very little. N According to Rescher, in this case, Farabi follows in the footsteps of the Syrian logicians, who ignored the first analytic epistemology and the modality of syllogism. On the other hand, more space is given to conditional syllogisms, about which Aristotle says almost nothing. Perhaps the influence of the Stoics is here[11].

The original reasoning was developed by al-Farabi, primarily on this point, in the doctrine of conditional syllogisms. Al-Farabi contrasts conditional syllogisms with categorical syllogisms, dividing them into two main types and calling them connective and disjunctive. The first type includes a short commentary on Aristotle's First Analytics written by Farabi.

[10] Watt, John W. Al-Farabi and the History of the Syriac Organon, in Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock, George A. Kiraz (ed.), Piscataway, NJ: Gorgias Press, 2008. pp. – P. 63.

[11] N. Resher. The development of Arabic logic. - New York, Science. 1964. - P. 67.

In 1963, N. Rescher deeply interpreted the fact that there is nothing against modal syllogisms in Farabi's ideas, referring to M. Steinschneider in his commentary on the work "First Analytics". The French scholar's translation was published in Paris. In 1967, a translation of this work was published in Cairo. This work was the fruit of the original version of Al-Farabi's philosophical views embodied in a specific scientific study. The doctrine of style, which is the crown of his worldview, is especially clearly expressed in the stylistic program shown in the introduction to the "Big Book of Music". The way of thinking developed by Farabi combines the requirement of precise learning by observing particular things with the need for deductive-axiomatic construction of a theory that can be confirmed by experience.

N. Rescher stated that Farabi's introductory comments in the treatise were free from any prejudice, imbued with the spirit of innovation, research, and purposeful creative program[12]. Farabi writes that before starting this work, he carefully translated the works of ancient scholars, their followers and contemporaries. The art of music left a big mark on ancient thought. It was associated with specific functions in the social life of ancient Greece: education, magical medicine. The aesthetic aspect of music itself was also taken into account, because music was considered a tool capable of shaping both the soul and the body of a person, like gymnastics. Al-Farabi emphasized that music has a great physical and spiritual importance in human development.

Another European scientist, orientalist I. Madkur, studies Farabi's work and philosophy and tries to determine Farabi's position. He carefully distinguishes the materialist pantheism and considers Farabi's position to be monistic, close to Spinoza's pantheism. Attributed to Stoics, mystical pantheism to Plotinus and Spinoza. Separates God's existence as a primary substance from Aristotelian substance and directly appeals to Spinoza's ethics. According to him, substance is self-existent and self-perceived. All other beings have their source in the one true

[12] N. Resher. The development of Arabic logic. - New York, Science. 1964. - P. 69.

being[12].

Many research works have been written in our country about the life, legacy and scientific and philosophical views of Abu Nasr Farabi. M. M. Khairullayev was one of the first during the former Soviet period, under the guidance of I. M. Mominov, in 1966, he defended his major dissertation on the philosophical heritage and worldview of Farabi and laid the foundation for Farobi studies in Uzbekistan. He deeply studied the heritage of Farabi and successively published a number of scientific works reflecting his creativity and philosophical views. In particular, his works "Farabi and his philosophical treatises" [13], "Renaissance and Eastern thinker"[14], "Culture and heritage"[15], "Culture of the early renaissance in Central Asia"[16] have a scientific basis in this research work.

Also, the work "Majmuai Tazkor" in Arabic-Tajik language compiled by Sharifjon Makhdum Sadri Ziya is stored in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under number 2193. It was compiled in 1342-1347 Hijri/ 1923-1928-29 AD. The collection contains biographical information about Abdul Qadir Jilani and his followers, letters, Farabi, Ibn Sina, Nasiruddin Tusi and others are also given[17]. G. P. Matviyevskaya, correspondent member of UzRFA, in her work entitled "Teaching about number in the Middle Ages East" Al-Khorazmi, Al-Fargani, Al-Farabi, Nasiriddin al-Tusi, Al-Koshi Qazizada Rumi, Ali The lives and activities of Kushchi and others until winter are given. The book also provides an overview of the history of mathematics in Central Asia. This book is interesting because it contains very interesting

[13] M. M. Khairullayev. Farobi and his philosophical treatises. - T., 1963. 132p.

[14] M. M. Khairullayev. Renaissance and Oriental thinker. - T., 1971. 243p.

[15] M. M. Khairullayev. Culture and heritage. - T., 1975. 156p.

[16] M. M. Khairullayev. Early Renaissance culture in Central Asia. - T., 1994, 178p.

[17] Sadri Zia. The complex is clear. Fund of manuscripts of the Russian Academy of Sciences, inv. No. 2193. 231/6.

information about the life of medieval scholars. G.P. Matviyevskaya's third jointly written book is the result of work done on the basis of the manuscripts of scholars of mathematics and astronomy of the 10th-18th centuries.

Farobi's work aroused great interest not only in the East, but also in the West. The study of Farabi's scientific heritage on a global scale began in the first half of the 20th century. European scientists Carra de Vaux, Peter Adamson, Rudolf Ulrich, P. Brock, George A. Kiraz, John Watt[18], and others contributed to the study of the scientific heritage of Farabi. Russian scientists Krimsky, M. M. Filippov, T. I. Raynov , V. V. Barthold, A. C. Bogomolov, T. I. Oyzerman, L. A. Komarov, G. Ruzavin, P. V. Tavanets[19] and others did a lot of work on the research of Farobi's works.

Scientists of the Near and Middle East countries Dehudo Hosseini, al-Fakhuri, Usman Amin, M. Mahdi, Sayed Nafisi, I. Madkur, Rajabi Tabrizi, Mekhrdad, A, Atesh, Aydin, Umar Farrukh, Said Husayn Nasir, Mahmoud Abbas, Turker, Rashed Marvan[11], Kazakh scientists M.S. Burabayev, A. Moshanov, A. Kh. Kasimjanov, A. Kubasov, S. K. Satibekova and others published Farobi's works in Russian and analyzed his socio-philosophical, logical and political views. Uzbek scientists also worked effectively in studying Farobi's rich scientific heritage. A scientific study about the life, work and philosophical views of A. Saadi, T. N. Qori Niyazi, I. M.

[18] Adamson, Peter. In the age of Al-Farabi, Arabic Philosophy in the Fourth/Tenth Century//Journal of Islamic Studies 22 (no. 2)-L.: Press, 2011. – 247 p.; Rudolph, Ulrich. Reflections on al-Farabi's Mabadi ara ahl al-madina al-fadila, in In the Age of al-Farabi: Arabic Philosophy in the Fourth/Tenth Century, Peter Adamson (ed.), London: Warburg Institute. 2008. -1–14/243.p; Watt, John W. Al-Farabi and the History of the Syriac Organon, in Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock, George A. Kiraz (ed.), Piscataway, NJ: Gorgias Press, 2008. pp. 703–731.

[19] Богомолов А.С., Ойзерман Т.И. Основы теории историко-философского прогресса. - М.: Наука, 1983. - 288 с.; Л.А.Комаров. Понимание счастья в философских воззрениях Абу-Насра Мухаммада Аль-Фараби. - М., 2010. –132с.; Рузавин Г. Таванец П.В. Основные этапы развития формальной логики // Философские вопросы современной формальной логики. – М., 1962. – 365с.

Mominov, V. Y. Zohidov, M. K. Oripov, R. Nosirov, H. Alikulov, O. Faizullayev, A. Kaziberdov, A. Irisov and other scholars they took "Treatise on Intellect", "Treatise on Matter" (2385/XCIV), "Treatise on Substance" (2385/LX) written by Abu Nasr Farabi and stored in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni under the number 2385/XCIII , "Source of Questions" (2385/LXI), "Book on the Views of the People of the Virtuous City" (2385/LXII)", "Book on the Basics of Body and Accident" (2385/LXIII)28, "Basics of Wisdom" (9586/1)29 in Arabic in the XIV century The manuscript form copied in the language served as the main source for this monography.

1.2. THE LIFE AND WORK OF FARABI, THE FORMATION OF PHILOSOPHICAL VIEWS

In Central Asia, until the beginning of the 9th-13th centuries, the states of the Somanids, the Karakhanids, the Ghaznavids, the Seljuks and the Khorezmshahs ruled. These countries gained great attention and influence in terms of their status and role in the international arena. During the time of entrepreneurs and far-seeing statesmen such as Ahmad Nasr, Ismail Somoni, Alptegin, Mahmud Ghaznavi, Toghrulbek, Sultan Sanjar, Otsiz, Takesh, progress was achieved in all aspects of life in Central Asia, state power was strengthened, relative peace, tranquility and stability emerged.

The establishment of independent states in these regions, called Movarounnahr, Khorasan and Khorezm, began to have a great impact on political stability, economic development and the development of cultural life in them. Cities such as Bukhara, Samarkand, Urganch and Marv began to form and develop as centers of science and culture.

In the 9th-13th centuries, Islam and Sufism began to play a major role in the history of the statehood of the peoples of Central Asia. In Movarounnahr, this period was the period of the emergence and development of states independent of the Arab

caliphate, while Islam spread widely in the East, rose to the level of a world religion, and became the ideology of the Muslim world. The Arabic language will rise to the level of an international communication language. The nation, which has been literate and cultured since time immemorial, soon began to produce scholars who studied not only the Arabic language, but also Islam, and wrote books on the Arabic language and Sharia. Attention was paid to the construction of mosques and madrassas in the cities. Even for jurists, a specialized madrasa called "Madrasa of Jurists" was built. In such places of knowledge, the foundations of the Holy Qur'an, the science of Hadith, and Sharia were thoroughly studied[20].

It is known that the 9th-12th centuries are rightfully recognized by the world scientific community as the Eastern Renaissance. IX-XII centuries were a period of sharp rise in the development of material and spiritual life in the history of the peoples of Central Asia compared to previous periods. In the 8th century, the Arab caliphate conquered what is now called Central Asia, Islam spread widely in the conquered lands, and the socio-economic and spiritual life was Arab. In the lands included in the caliphate, not only the religion of Islam was introduced, but also the Arabic language and its spelling. Because Arabic was the state language of the caliphate, and Islam was its ideology. For this reason, there was a strong desire to master the Arabic language in these countries.

While the communication with the population who accepted Islam consisted of reciting the Qur'anic chapters during prayer, the local nobles used the Arabic language to get closer to the Caliphate authorities. and they consider it a guarantee of strengthening their political position in the country. Due to the need and desire for the Arabic language, it wasn't long before Mowarounnahr had scholars who had mastered the Arabic language and script rather than their mother tongue. The people of knowledge became as necessary as water and air for the caliphate, whose borders

[20] Murtazoyeva R.H. History of Uzbekistan (textbook for students of non-specialist faculties of higher educational institutions) - T., 2005. - P. 85.

were expanding more and more. The administration of the caliphate needed knowledgeable figures to manage the state. Because among the Arabs at that time there were few scholars who were suitable for government work, and those who were there were weak.

Encyclopedic knowledge holders, scientists, virtuous and perfect persons who made a unique change in science, culture and art, the time of the early Middle Ages is known as the Eastern Renaissance. According to its social, cultural and educational characteristics, this period is also compared to the Renaissance period in Western Europe in the XV-XVI centuries, when there were great developments in the fields of cultural life, science, and philosophical thinking. The expression and idea of the Eastern Renaissance was first put forward in the book "Muslim Renaissance" by the European orientalist A. Mets[21]. This work, a book dedicated to the history of the Arab caliphate in the 9th-10th centuries, attracted the attention of many scholars. In the East, most scientists, taking into account the achievements of the era in the field of cultural development, define the idea of renaissance as the rise of science and culture specific to a certain historical period.

The concept of "Renaissance" (awakening) is conditionally applied to the East. While showing the different conditions of socio-economic foundations during the Eastern and Western renaissance periods, it should not be forgotten that the renaissance in the eastern Muslim countries in the 9th-12th centuries was an important stage in the development of world culture on the eve of the European renaissance.

Most of the proponents of the Eastern Renaissance take this point of view. But they believe that the term "Renaissance" can be conditionally used in relation to the East. For thousands of years, our country, located at the crossroads of various civilizations and cultures, world trade routes, has had its own unique spiritual values

[21] Czuz Hernández, M. Filosofia hispano-muslimana, Madrid, 1957. -P. 98.

and culture. Advanced culture and science had a positive effect on the development of science and culture during the Muslim renaissance under the Baghdad Caliphate, which developed in our country during the caliphate rule[22].

The level of development in the territory of the huge caliphate, the unification of different countries and peoples into one state, the establishment of appropriate relations between them, and the development of economic life gave impetus to the development of internal and external trade relations. This also encouraged the high development of the culture of the peoples of the caliphate. Progress also paves the way for the development of al-chemistry. In the territory of the great caliphate, the Arabic language became not only the language of the tool, but also the language of science. Most of the scientific literature created during this period was written in Arabic. During the period of Abbasid caliphs (750-1258), the above-mentioned changes were further advanced. In the fields of Islamic culture, science, lifestyle, tradition, culture, architecture, more eastern regions, especially in Movarounnahr began to play an important role in economic life. Our ancestors made a great contribution to the spiritual wealth created during the Abbasid period. In 762, the capital of the caliphate moved from Damascus to Baghdad. Baghdad soon became the scientific center of the caliphate.

Among the Abbasid caliphs Harun al-Rashid (786-809), especially Al-Ma'mun (813-833), not only looked favorably on science, but also sponsored its development. Many unique books were collected in the library established in Baghdad during Harun al-Rashid's time, and translators translated literature from other languages into Arabic[23]. During the reign of Al-Ma'mun, the patronage of the field of science increased even more. Works on medicine, philosophy, astronomy, mathematics in Greek, Syrian Sanskrit, Pahlavi, and Khorezm languages were

[22] M. M. Khairullayev. Renaissance and Oriental thinker. - T., 1971. -P.68.

[23] M. M. Khairullayev. Renaissance and Oriental thinker. - T., 1971. -P.70.

translated into Arabic. Al-Ma'mun was interested in religious sciences, philosophy and exact sciences, and he himself was regularly engaged in them. Under his direct patronage, a large number of books on various topics were sent to "Bayt ul-Hikma" from Greece, India, Rome, Iran and Marv. Thus, in Baghdad, the capital of the caliphate, "Bayt ul-Hikma" ("House of the Wise") - "Khalifa" Mamun Academy was established.

Most of the scientists in the science center were from Khurasan, Movarunnahr, Bactria and Ferghana. Many sources about the culture, science and philosophical thinking of the 9th-12th centuries have reached our time. For example, Yaqut al-Hamawi (1179-1229) lived in Central Asia and Khorasan in the IX-XII centuries in his work "Irshad al-arib ila marifat al-adib". About the famous and talented figures of science and culture, including Mahmud ibn Aziz al-Khorazmi, Ahmad ibn Muhammad Abul Fadi, Ahmad ibn Muhammad Abul Husain al-Khorazmi, Hasan ibn al-Muzaffar Abu Ali, Ali ibn Iraq, Abu Yaqub al-Sakkaki (from Khorezm), Muhammad ibn Muhammad al- Muhammad al-Khorazmi gives detailed information about the Kabinadib and philosophers.

Scholars and poets attracted to the palace are proud of the rare manuscripts in the libraries. By this time, the number of our ancestors who contributed to the development of science and culture in Damascus, Cairo, Baghdad, Kufa, Basra and other large cities from Central Asia was increasing. The city of Baghdad became known to the world as the center of science of the East, because in the 9th century "Bayt ul-Hikma" ("House of the Wise"), a unique academy of sciences of the East, was established here. Similarly, at the end of the 10th century in Khorezm during the reign of Khorezmshah Ma'mun (995-997y)[24]. House of sages - "Baytlar ul-hikma" Ma'mun Academy" (Khorazm Academy) was established. Famous and well-known scholars of the East studied in these two centers of knowledge. Among them Ahmad

[24] M. M. Khairullayev. Renaissance and Oriental thinker. - T., 1971. -P.71.

Farghani, Al-Khorazmi, The role of Beruni, Ibn Sina, Farabi and other great scholars in the development of science is of special importance.

The work of Farabi, a great thinker and encyclopedist of Central Asia, left an indelible mark not only in the history of the East, but also in the history of the whole world. Farabi, whose real name is Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan, was born in 873 in the city of Farob on the coast of Syr Darya in the family of a military officer belonging to the Turkic tribe. From a young age, he grows up to be eager for knowledge, knowledgeable and enthusiastic. For his profound knowledge of Greek philosophy, his commentaries on it, and his promotion to the world, and his great contribution to the development of sciences by mastering the sciences of his time, he was named "al muallim as-sani" ("The Second Teacher", after Aristotle), "Aristotle of the East" " was awarded the titles. At that time, the Somanid dynasty was ruling Movarounnahr. After receiving his initial education in O'tror, the future philosopher continued his studies in Choch, Samarkand and Bukhara.

Farabi goes to Baghdad to deepen his knowledge. On the way, the scientist will visit the big cities of Iran, Ray, Hamadan, Isfahan and other places. Students and scientists from the Near and Middle East countries gathered in Baghdad. Here he got to know famous scientists, he met representatives of the Greek philosophical school and various fields of science, and learned the secrets of science from them. For example, Abu Bashar studied Greek language and philosophy from Matta ibn Yunus (870-940), and medicine and logic from Yuhanna ibn Hiylon (860-920). According to some historical sources, Farobi knew more than 70 languages[25].

Farobi created in the early Middle Ages, during the Eastern Renaissance. This period is characterized by the growth of productive forces, the development of crafts, irrigation facilities, the construction of new cities, and the development of cultural

[25] M. M. Khairullayev. Renaissance and Oriental thinker. - T., 1971. -B.95

and spiritual life. In the 9th-10th centuries, domestic and foreign trade increased, especially with India, China, Byzantium, and African countries. This period was not without contradictions and enmities. The achievements and shortcomings, complex and conflicting aspects of that time were expressed in Farabi's philosophical views.

One of the scientist's services to science is that he interpreted the works of Greek thinkers and enriched them with new ideas. Farabi, first of all, wrote comments on Aristotle's works, and is known as a propagator and follower of his natural-philosophical ideas. It is known that Farabi also wrote commentaries on the works of Plato, Alexander of Aphrodisias, Euclid, Ptolemy, and Porphyry. In addition, he was familiar with the works of Hippocrates, Epicurus, Anaxagoras, Diogenes, Chrysippus, Aristippus, Socrates, and Zeno, and he knew well the schools of Epicureans, Stoics, and Pythagoreans[26]. While writing commentaries on Aristotle's works, Farobi enriched his philosophical knowledge from his ideas and, following him, he founded the "East Arastuchiligi" school. If Aristotle is recognized not only by Europe, but the whole world as the "First teacher" for his contribution to the development of scientific ideas, he is called "Muallim al-Sani" in the East, i.e., "The Second Teacher" due to the fact that Plato's views are noticeable in Farabi's ideas.

Farabi created a classification of sciences that was perfectly calculated in the Middle Ages. So, on what basis did Farabi create the classification of sciences? What are the characteristics of science? The classification of sciences is a rather complex and conflicting process, and opinions on this subject are diverse and even contradictory. He divides all knowledge corresponding to philosophy into three parts: theoretical, practical and creative knowledge.

After Aristotle, the scientists who proposed the most consistent classification of sciences are thinkers from Central Asia - Farabi and Ibn Sina. Pharaobi proposed his

[26] Богомолов А.С., Ойзерман Т.И. Основы теории историко-философского прогресса. - М.: Наука, 1983. – С. 121.

own classification of sciences based on the teachings of Plato and Aristotle. He expressed his views in the treatises "On the Origin of Sciences" and "On the Classification of Sciences". In them, he explained the description and details of Aristotle's ideas in about 30 fields of science known at that time. The thinker prioritized the fields of science that study nature and natural processes characteristic of the human organism. According to Aristotle's ideas, sciences are divided into three main parts: theoretical, practical and creative sciences and divides them into five types according to the object of study of sciences: 1) science of language (includes grammar, orthography, poetry, etc.); 2) logic (consists of 8 sections, includes concept, discussion, conclusion, syllogistic, dialectic, sophistry, etc.); 3) exact sciences (consisting of arithmetic, geometry, astronomy, mechanics, optics, planets, music and the science of gravity); 4) natural sciences, theological sciences or metaphysics; 5) science about the city (including political science, jurisprudence, pedagogy, ethics and speech)[27].

Contrary to Aristotle, Farabi presented metaphysics as a link between "theoretical sciences of thought" and "practical sciences of thought". Aristotle sees metaphysics as the science of higher principles that can be understood through mental observation. Farabi comes from the analysis of the characteristics of existence in the classification of sciences and their reflection in science. His classification was primarily aimed at the study of nature, thought and speech, language and logic. According to Farabi, the purpose of the classification of sciences is to study and confirm the truth. It is through science that we can distinguish the thoughts that arise in our minds from lies. According to the scientist, sciences and knowledge in general originate from existence and are accumulated on the basis of long-term study of existence. Different sciences do not deny each other, but develop in connection with each other. They are aimed at understanding the world and people's happiness.

[27] Богомолов А.С., Ойзерман Т.И. Основы теории историко-философского прогресса. - М.: Наука, 1983. – С. 121.

In Farabi's classification of sciences, natural and social sciences differ from each other according to their tasks. For example, mathematics, natural sciences, and metaphysics serve to enrich human intelligence, while grammar, poetry, and logic serve the correct use of sciences, the correct explanation of knowledge to others, that is, intellectual education. Politics, ethics and pedagogic knowledge teach the laws and rules of social life, the integration of people into a community.

In a word, Farabi's information on the classification of sciences became important in the development of various sciences in the Middle Ages, and served as a guide for scientists who lived in later times. Epistemological views of Farabi, i.e., the doctrine of knowledge, occupy a special place in the history of the development of socio-philosophical thought. The opinions of the scientist in this regard are analyzed in his "Preface to the treatise on logic", "Introduction to logic", "On the mind", "The meaning and origin of philosophy" and other works. Emphasizing that the thinker is the supreme being on Earth, he greatly appreciates his ability to perceive things and events around him.

In his works, Farabi expresses his views on the forms of knowledge, the mental state of a person, the relationship between the soul and the body, and logical thinking. He said that the brain controls the cognitive and mental abilities of a person, and the heart acts as the center that supplies all the organs with the blood necessary for life. In his book "On the Virtues of Science and Art", Farabi mentions the infinity of knowledge of nature, that knowledge changes from ignorance to knowledge, from knowledge of causality to knowledge of consequences. Similarly, "On the Origin of Bodies and Accidents", the concepts characteristic of Eastern philosophy, "Oraz" and "Jawhar" are also discussed. According to Farabi, oraz, i.e., in the language of modern science, accidentality (the changing external sign,

properties of the body) is the essence of the substance (the original immutability of the body) substantial qualities, it is therefore immutable and eternal[28].

A person can know reality through perception, intuition, memory, imagination, logical thinking, intellect, speech and other means and methods. The scientist also mentions the existence of emotional and intellectual knowledge, and that they differ from each other. In emotional cognition, certain qualities of objects, things and events are learned with the help of sense organs. At the same time, through intuition, non-important aspects of things and objects, that is, accidental properties, are also perceived. With the help of the mind, by abstracting the qualities of an object, its essence, general characteristics, that is, its substantial characteristics, are understood. In a word, oraz is understood through emotional cognition, and jawhar is understood through intellectual cognition.

Farabi in his work "About the mind" emphasizes that the mind is, on the one hand, a product of mental strength, i.e. innate, and on the other hand, a product of education. Farabi believes that it is necessary to act based on the judgment of reason in managing the state, following the laws, in interpersonal relations, in observing the rules of ethics and conduct, in education.

One of the valuable thoughts of Farabi is his interpretation of the doctrine of the worldly soul and the worldly mind, their existence. According to the thinker, a person's soul and mind do not disappear after death, but merge with the earthly soul and mind. So, the soul and mind of a person go to eternity. But they never come back and never show up. After they leave the body, they form a whole, all the spiritual wealth acquired by the mind and soul during life is gathered and forms a living worldly soul and mind.

[28] A L. Kaziberdov, S. A. Mutallibov. // Abu Nasr al-Farabi. The philosophy of its name and origin. - T.: Science. 1986. - P.83.

In this doctrine of the thinker, there are clear ideas about the eternity of the world, the immortality of the human race, the continuity of human knowledge and intelligence, and the development of the spiritual culture of mankind. In his interpretation, intellectual knowledge becomes real science with the help of the mind of the universe. Advocating the rational way of knowing, Farabi put forward important ideas for his time about the development of epistemological knowledge, observation, debate, methods of knowing, emotional observation.

The scientist is the author of several treatises on the science of logic. These include Introduction to Logic, Introduction to a Treatise on Logic, Treatise on the Laws of Poetry, Categories, Introduction, and others. Farabi says about the nature and function of the science of logic in his work "Preface to the Treatise on Logic": “It is an art that always leads to correct thinking when a person is lost in rhetoric, and prevents errors when a conclusion is made with the help of reason. It contains things. Its relation to reason is like that of the art of grammar to language. Just as grammar corrects human speech, so it came into being, so the science of logic corrects thinking where error may arise”[29].

We can say that Farabi's views on the science of logic were influenced by Aristotle's ideas. Aristotle's and al-Faroabi's interdependence of theory shows that in their view, knowledge is based on empirical data. Aristotle's traditions, method of practice, and similar scientific knowledge entered the science in a certain direction of development due to the brilliant activity of Farabi. Consider this when talking about Aristotle and Farabi they must be separated by more than a thousand years, during which time their heritage has undergone various interpretations. This legacy passed through the "hands" of the Peripatetics, Stoics, Skeptics and Nestorians[30].

[29] A L. Kaziberdov, S. A. Mutallibov. // Abu Nasr al-Farabi. The philosophy of its name and origin. - T.: Science. 1986. - P.87.

[30] Ruzavin G. Tavanets P.V. Basic stages of development of formal logic // Philosophical questions of modern formal logic. M., 1962. - P.153.

Farabi emphasizes that Aristotle's legacy depends on the tradition of oral transmission. A chain continues from Aphradisius, Themistus, Porphyry, Ammonius, Philoponus, Simplicius through the Syrian schools to al-Faroabi. The period of his activity coincides with the widespread translation of Aristotle's works on logic into Arabic. Prior to this, four logical works were in circulation in the Middle East: Porphyry's Aesagoge, Aristotle's Categories, On Interpretation, and Aristotle's First Analysis

In his works, Farabi was able to clearly show the science of logic and its purpose and tasks, its place in knowing reality. It analyzes the main forms of logic: concept, discussion, conclusion, proof, etc., and provides detailed information about induction, deduction, and syllogism (comparison). In his work "Introduction to the Science of Logic", the scientist divides the opinions that are known without any evidence into 4: acceptable (i.e. acceptable opinions); popular (i.e. popular opinions); product (i.e. thoughts realized as a result of perception and perception); primary knowledge (i.e. concepts perceived through the mind). Farobi's views on the science of logic have not lost their importance even now, they serve as a guide in higher educational institutions.

CHAPTER II. THE ESSENCE OF THE PHILOSOPHICAL IDEAS OF ABU NASR FARABI

2.1. The concept of universe, man and happiness in the ontological views of Farabi

Farabi was a scholar who mastered various sciences well. He wrote dozens of books on philosophy, logic, theology, ethics, politics, astronomy, chemistry, music and other sciences. Especially his "Treatise on Substance" is one of the unique works. Farabi expressed his thoughts on the philosophy of existence in it. In Farabi's

ontological views, we can feel the influence of ancient Greek philosophers Aristotle and Plato.

If we analyze Aristotle's ideas, we can see the first correct ideas about the creation of the universe in Aristotle's thoughts. Based on the first materialist doctrine, he reasonably explained the creation of the universe from the point of view of his time. The ideas he created later became the basis for the formation of the materialistic views of many philosophers, including Farabi. His ideas that "the universe arose from matter, and matter was created by some divine force" certainly have a soul. If he put matter as the first beginning, Farabi interprets his idea of "matter" as "Earth" according to Muslim philosophy[31]. We know that according to Islamic teachings, God created eighteen thousand worlds, including the Earth. He created all the creatures on earth, plants, including man, from the soil and water on this earth. In a word, Farabi brought Aristotle's materialistic ideas into Islamic philosophy and explained it with proof documents, i.e. with the verses of the "Holy Qur'an", thereby reconciling the ideas of Greek and Islamic philosophy.

At this point, the question may arise, how did the soul appear in the creatures of the universe? Is there no idea of "soul" in Aristotelian materialism? How did Farobi find a solution to this? We know that according to Islamic philosophy, God created the universe. He created everything on earth, including man, first by creating a body, and then gave him life with his breath. Farabi turns to Greek philosophy in this respect as well. But not to Aristotle, but to Plato. As we mentioned above, Farabi was able to embody Aristotelian materialism and Plato's idealism.

We know that Plato, who is known as Plato in the East, has a special place not only in his time but also in the philosophy of the present time. Together with the ancient Greek philosopher, his teacher Socrates and his student Aristotle, he created

[31] Adamson, Peter. The Arabic Plotinus: A Philosophical Study of the Theology of Aristotle. London: Duckworth, 2002. -P. 95.

the ancient Greek culture. This later influenced the formation of not only Western, but also Eastern culture. He was also a mathematician, writer and founder of the first academy in Athens. His idealistic views led to the formation of a new stream of idealism in the history of philosophy.

The term idealism itself originates from the central concept of Plato's doctrine - "eidos". Plato imagined the world as divided into two spheres: the world of ideas (eidos) and the world of forms (material things). According to Plato, eidos is the source of the material world. Matter itself is formless and ethereal, the world takes meaningful form only through the presence of ideas[32]. In the world of Eidos, the main place is occupied by the idea of goodness, and everything else flows from it. This goodness is the beginning of the beginnings, the absolute beauty, the creator of the universe represents Plato condemns godlessness by promoting the existence and oneness of God.

We must admit that Plato is one of the first Greek philosophers to believe in the existence of God, and this is the reason why his ideas are supported by many Muslim philosophers. Plato's theory of emanation, i.e., "shine", became the basis for the solution of puzzles that caused many debates in the history of philosophy. According to his theory of emanation, all existence arose from the effulgence of the divine primordial. Farobi was able to combine Plato's idea of emanation with Islamic philosophy. He proved why man is the supreme being among the creatures created by God through Plato's emanation and verses of the Holy Qur'an. According to Islamic philosophy, the concept of "soul" has divine power. The reason is that God created man from the earth, breathed into him from his soul, and gave him life. It is for this reason that man is the highest among the creatures created by Him. Farabi explains the reason for the unique characteristics of humans, different from other creatures, with the idea of emanation. When God gave life to man from his spirit,

[32] Adamson, Peter. The Arabic Plotinus: A Philosophical Study of the Theology of Aristotle. London: Duckworth, 2002. -P.65.

there was a shining, and certain qualities of God's spirit were also transferred to man. For this reason, humans have the ability to create differently than other creatures.

The main essence of Plato's philosophy is described in his doctrine of "ideas" ("eidos")[33]. According to him, the idea is the real entity, the world we know and live in is its shadow. Real change and progress are inherent in the world of ideas, and movement in the world of shadows is its reflection. Not everyone knows the laws of the world of ideas. There are very few people who know them occurs, these breeds are the owners of great intelligence. Most people are content with the world of shadows. Plato prioritizes the world of ideas over the world of things, because the world of ideas is ideal things.

In general, Farabi was the first to introduce a new method of proving God's existence with intellectual evidence alone, without using the universe as evidence. He divides existing things into two - possible and obligatory. Possible beings are the beings in the world, which can be and not be, just as they can be. If we look at them, we will see that some of them disappear and others appear in their place. They change and change due to the influence of something other than themselves. Even if we look at each of them separately, we will see the same situation. This should be the end point of the series. That last point, the starting point of all possible beings, is wajib ul wujud - the one whose body is necessary, without which nothing else would exist.

In Farabi’s philosophy, God is "Wajib-ul-Wujud". According to this intellectual proof, the Wajib-ul-Wujud has the following qualities:

1. Allah cannot be described.

2. Allah has no essence like other things.

[33] Ruzavin G. Tavanets P.V. Basic stages of development of formal logic // Philosophical questions of modern formal logic. M., 1962. - P.152.

3. Allah is alone by necessity, He has no partner.

4. God Almighty is not a substance. He is a pure mind. He is pure goodness[34].

God, or the prime cause, is not only the cause that creates all things, but also the true identity of being and thought, for the beginning of his consciousness of all that is is the beginning of that being. According to Farobi, the only existence consists of six stages, which are simultaneously causally connected with each other as the origin of all existing things. First stage - first cause (God); the second is the existence of heavenly bodies; the third is the active mind, the fourth is the soul; the fifth is form; the sixth is matter.

Thus, God and matter, forming a single whole, are causally related to each other through a series of stages. Due to their causal connection, these beginnings are divided into two types: "necessary existence" - such a thing, the existence of which originates from itself; “mumkin ul wujud” is something whose existence comes from something else. A possible being needs a cause for its existence, and when it appears, it becomes a necessary being because of something else. Al-Farabi's doctrine of the beginnings testifies to the fact that he was influenced by the theory of emanation of neo-Platoism, which is fundamentally different from the views of early Islamic believers.

Since the first cause (wajib ul wujud) has the property of eternity, matter, as its consequence, also belongs to eternity. All the circles on earth and in the sky have the characteristic of physicality (materiality). All things are divided into six forms: heavenly bodies, intelligent animal (man), non-intelligent animals, plants, minerals, four elements - fire, air, earth and water. The latter are the basis of materiality and

[34] Rudolph, Ulrich. Reflections on al-Farabi's Mabadi ara ahl al-madina al-fadila, in In the Age of al-Farabi: Arabic Philosophy in the Fourth/Tenth Century, Peter Adamson (ed.), London: Warburg Institute. 2008.-P. 114.

represent the simplest form of matter. The remaining five types are complex and arise from the combination of these primary elements at various levels.

According to Farabi, “all the general type of things is the world”, which is composed of simple bodies and “there is nothing outside the world”[35]. Any body first exists in possibility and only then becomes reality. The transition from possibility to reality occurs as a result of combining matter with a certain form. Farabi's ideas about opposites and their conflicting forms are very valuable as they are aimed at trying to understand changes in nature as a source.

The Russian scientist Engels rightly pointed out that in the Middle Ages, unlike religious orthodoxy, the main question of philosophy was in the form of a question whether God created the world or whether it existed from the beginning. The answer to the question of the origin of the world separated philosophy from theology, heretics from the orthodox. Aristotle's supporters are recognized as philosophers who are the epitome of philosophy in the tradition of Arab thought. Aristotle himself considered the thesis about the beginninglessness of the world to be his achievement. Elevating Eastern Peripatism to a single system, he called Farobi "The Second Teacher". According to Maimonides, Farabi had a treatise that criticized Galen for his doubts about the solution of the question of eternity or the creation of the world, and that his mind could not accept the words of the prophet about the world. It was these open statements that caused persecution and, in a certain sense, mistrust of Farabi at that time[36].

Consequently, Aristotle's doctrine of possibility and reality became the basis of the thesis of the beginninglessness of the world for Farabi, since every act of

[35] Rudolph, Ulrich. Reflections on al-Farabi's Mabadi ara ahl al-madina al-fadila, in In the Age of al-Farabi: Arabic Philosophy in the Fourth/Tenth Century, Peter Adamson (ed.), London: Warburg Institute. 2008.-P. 114.

[36] Rashed, Marwan. On the Authorship of the Treatise On the Harmonization of the Opinions of the Two Sages Attributed to al-Farabi, Arabic Sciences and Philosophy, 2009.19(1)-P.43.

emergence (in time) implies the existence of possibility. "The creation of the universe has a beginning, but the existence of time is nonsense. It is the Creator himself (Glorified be His greatness!)"[37].

Considering the first being and the ideal beings derived from it as their characteristic feature, Farabi notes that there are no contradictions that could destroy their integrity. The situation is different with natural bodies. Their substrate is able to take a certain form and its opposite with equal success. In addition, depending on the degree of complexity of the subject, depending on whether the "mixtures" of elements are less complex or more complex, the degree of tension of the contrast is found.

"A being formed from an uncomplicated mixture contains in itself insignificant contradictions, diminished and weak forces. And conversely, the more complex beings are, the more contradictions and includes the components of the second, the sharper the opposition of complex objects and the stronger the forces (possibilities) of opposition, and the forces influence each other"[38].

If the body is composed of more complex, non-homogeneous parts, there is nothing to prevent some kind of conflict in their composition. The same complex and non-complex bodies differ only under the influence of external forces. Therefore, they are broken down only under the influence of external bodies. Farabi is organic process and the sandy process, in particular, when talking about nutrition, identifies its fundamental difference from the pre-life type of communication. Unlike inorganic substances. organic bodies, that is, plants and animals, are also disintegrated by internal contradictions; therefore, when one of these bodies comes into existence, its form remains for a certain time, owing to its constant restoration

[37] Ruzavin G. Tavanets P.V. Basic stages of development of formal logic // Philosophical questions of modern formal logic. M., 1962. - P. 91.

[38] Adamson, Peter. In the age of Al-Farabi, Arabic Philosophy in the Fourth/Tenth Century//Journal of Islamic Studies 22 (no. 2)-L.: Press, 2011.-P. 126.

of the decaying matter of the body. This happens only to replace that which decays, but nothing replaces that of which its body is composed, and it unites with that body without losing its form and embracing the given form in the same way.

Considering the development of a person in the subconscious world as the highest level of life. Farabi distinguishes the main "powers" of his soul: feeding, feeling, imagining, thinking, striving. In this regard, he develops ideas about the anatomy and physiology of human psychology. He focuses heavily on what we call modern human genetics. It distinguishes between asexual and sexually reproducing organisms. Regarding the difference between male and female, he declares that all other organs and mental powers are common to them, except the "sexual powers". At the same time, this situation does not prevent you from dating men with features similar to those of women and women with features similar to those of men[39]. But it is worth noting that he considers men and women to be the same mainly in terms of their development capacity, and does not distinguish between them in terms of "intelligence, sexuality, imagination and power of imagination".

The active mind (al-aql al-faol) participates in a person's knowledge of the world. It conveys sensory information for thought. The active mind mediates between man and the first cause. The first reason also applies to him. The active mind is connected to the soul in the body. Thus, the nature of the divine life passes into man, and his knowledge enters into eternity in the form of intellectual power.

In his works, Farabi says that man must understand why he came to this world. For this, he must be aware of the general laws of the world he lives in. First of all, a person must know the real cause of this world and all its qualities. Then it is necessary to know the things that exist outside of materiality and their qualities, as well as their levels up to the active mind and the qualities of each of them. Then the

[39] Kaziberdov A.L., Mutalibov S. A. Abu Nasr al-Farabi. Issledovaniya i perevody. - T.: Science, 1986. - P.136.

heavenly bodies and the qualities of each of them, then the natural bodies below these bodies, as well as how they arise and disappear, and all the events that occur in them, that they are perfect, whole, gracious, just, reasonable, in these cases he must know that there are no defects, no injustices.

In order for a person to achieve perfection, it is necessary to know how a person was created (entered his body), the characteristics of the soul, how the active mind illuminated his soul, and because of this, the first concepts appeared in a person. It is also necessary for a person to know the difference between the will of God and the free will that exists in a person. A perfect person needs to know the leaders who can replace him when the first leader of the city (state) is absent for some time (traveling, sick, etc.)[40]. Moreover, it is necessary for a person to know what is the happiness that he can achieve. Farabi believed that it is necessary to know what will happen to the souls of people after death, some of them will experience unhappiness, disasters, and some will disappear, what the inhabitants of the city of the virtuous will achieve in the hereafter, and what they will avoid.

Here we can see that Farabi's idea of "ideal society" was influenced by Plato's idealistic views. In his work "The City of Virtuous People", Farabi emphasizes that the people who manage the society should be knowledgeable people, that is, philosophers, who are aware of the secrets of the world. However, at the same time, he emphasizes that unfortunately such people will be few. Just as Plato preferred the world of ideas to the world of shadows, Farabi also preferred the happiness of the next world to the pleasures of life on earth.

Happiness, according to Farabi, is the attainment of perfect knowledge and high moral standards that can serve humanity even after a person's death and the extinction of a certain generation. Happiness comes to a person when he destroys all

[40] Adamson, Peter. In the age of Al-Farabi, Arabic Philosophy in the Fourth/Tenth Century//Journal of Islamic Studies 22 (no. 2)-L.: Press, 2011.-P. 127.

his evil feelings, when he merges with the highest level of knowledge of the human soul and mind - the mind of the eternal world. A person will die, but the happiness he achieved during his life is a spiritual and glorious phenomenon, which does not disappear, but remains after it. The good that remains from every faith is a unique contribution to the further development and improvement of universal spiritual culture. For this reason, Farabi urges people to get rid of their bad vices so that they don't fall in love with eternal happiness by chasing after the transient pleasures of this world.

As for where a person finds happiness, in one or another life, we will talk separately below. Meanwhile, "dead souls", more precisely, about the souls of the dead a certain position can be clearly defined. The soul is immortal. The souls of the righteous unite, leading to increased collective and individual enjoyment. Does this mean that the souls of the wicked will be tormented forever and their suffering will increase without limit? It may be so. But the fate of the wicked is different. "Their souls remain attached to matter, and they do not attain the perfection of renouncing matter, so they perish as soon as matter ceases to exist"[41].

According to Farabi's view, after death the souls of perfected people are freed and united with the eternal mind, thereby attaining eternal happiness. The greater the number of perfect people who have attained eternal happiness, the greater will be their total happiness. And the evil spirits that could not leave the body will perish with it. Human hearts that have achieved happiness unite with each other, and through this, universal happiness and virtues that serve the next generations are strengthened. Each generation later joins the common happiness, enriches and fills it.

[41] L.A. Komarov. The concept of happiness and philosophical views of Abu-Nasra Muhammada Al-Farabi. - M., 2010. - P. 96.

Returning to Plato's views, according to his views, man is a species between the world of ideas and the world of shadows. His soul belongs to the world of ideas, his physical body to the world of shadows. Therefore, a person who is a unity of soul and body belongs to two worlds. The soul is a real part of man. What we call life is the time that the soul lives in the physical body[42].

As for the human soul, Plato's philosophical doctrine interprets it allegorically as a two-horse chariot driven by a charioteer. A white horse represents nobility and high moral qualities, and a black horse represents instincts, basic desires. A charioteer he must hold both whites in balance, otherwise he will be ruined on the way before reaching the destination. In the afterlife, the soul (charioteer) participates with the gods in eternal realities and perceives the world of eidos. After a new birth, the concept of eternal truths remains in the heart as a memory?

Farabi, unlike Plato, considers a person to be between two paths. The first road is short, without any obstacles, it attracts a person at first glance, but when he reaches the destination, he realizes that all the visible beauty there is a mirage. The second path is long and arduous, and the destination is so mysterious that it is not visible to the eye, but the person who chooses this path will eventually become a perfect person thanks to the trials he overcomes along the way. Which way to choose depends on the person himself, that is, free will. A person who follows the first path is deceived by the pleasures of this world and is equal to eternal happiness. A person who follows a difficult path will achieve eternal worldly happiness.

2.2. THEORY OF KNOWLEDGE AND LOGIC

Al-Farabi continues the theory of knowledge developed by Aristotle in the book "Analytics" and "On the Spirit". His positions on intuition as a source of knowledge, the ways of forming the first principles of knowledge, and the nature of

[42] L.A. Komarov. The concept of happiness and philosophical views of Abu-Nasra Muhammada Al-Farabi. - M., 2010. - P. 97.

consciousness are of special fundamental importance. It allows us to assume that the rights of the mind are fully recognized in the theory of knowing the place of the mind in the organization of the universe, in human life, and in morality. Its superiority over revelation is unquestionable.

Abu Nasr Farabi doubts the human mind's ability to perceive reality condemns those who do. These people, especially when faced with real problems and real contradictions, think that "whoever thinks he understands the truth and says he understands it deliberately for honor is lying to the authorities"[43]. Therefore, conscious sophistry is what they recommended by as a means of true direction in the world. "At the same time they hold that he who tries to distort the truth deserves to be justified by his zeal, because the point of view he has reached seems to him the right one. From this many of them come to the conclusion that all people are mistaken when they think that they understand (the truth). Some conclude that all such questions cannot be resolved. And some come to the conclusion that there is absolutely no truth in what is understood. Anyone who claims to understand something is mistaken. On the contrary, Farobi's thoughts are full of cognitive optimism. "In the nature of all existing things lies the ability to perceive. The forms of this essence are the body and the senses"[44].

In the subject of the subconscious world, intelligible forms are given along with matter, and in the process of cognition they must also be extracted from this shell. In this sense, they are potentially given to the human mind. The perception of essence, in turn, is only possible due to the active mind, just as the sun gives the human eye the ability to see indistinct things in the dark, and at the same time highlights objects in all their brightness. The concept of the human mind, which is

[43] Rashed, Marwan. On the Authorship of the Treatise On the Harmonization of the Opinions of the Two Sages Attributed to al-Farabi, Arabic Sciences and Philosophy, 2009.19(1).-P.46.

[44] Ruzavin G. Tavanets P.V. Basic stages of development of formal logic // Philosophical questions of modern formal logic. M., 1962. - P.165.

formed through contact with the active mind in experience, is the concept of the passive mind. It has to do with denying the immortality of the soul and innate knowledge. A person is not born intelligent, it is acquired only through experience. "Possible reason" is common to all people. "Active mind" is a sign of individual, universal thinking. Continuity is characteristic of active consciousness as a human ability". Farabi explains his general thesis about the equality of all people in the sense of the equality of cognitive opportunities. This was unacceptable for all "greats", "propagators of truth", heralds of official ideology.

Limiting the "powers of the soul" psychologically, Abu Nasr Farabi defines the doctrine of the stages of the cognitive process. When man comes into existence, first there appears in him the power (or faculty) which nourishes him. And it is the power which fades away. Then the sensations of heat and cold, and the tastes, a power arises which perceives all visible things, such as smells, sounds, and finally colors and lights. Simultaneously with the appearance of the senses, the sensual apparatus appears in it, which makes it perceive what it perceives[45]. Moreover, another power is formed in him, by means of which he observes through the organs of sense, and preserves the sense sealed in his heart after it has disappeared [from its field]; this is the power of imagination. The latter unites the senses into one -unites with one another, or divides them into various combinations and divisions, some false, others true, and it accompanies the pursuits of the imagination. perceives easily grasped objects of the mind. separates beauty from ugliness, acquires arts and sciences.

Al-Farabi about the senses as a source of knowledge for understanding particular things emphasizes its important role. "Knowledge is acquired only in the heart"[46]. Farabi advocates a conscious logical-methodical position in thinking. "Anyone who does not want to be limited by assumptions in his beliefs and views (these are such

[45] M. M. Khairullayev. Farobi and his philosophical treatises. - T., 1963. - P. 152.

[46] Burabaev M.S. Al Farabi and historii nauki. // Al-Farabi. Estestvenno nauchnye tractaty. Alma-Ata, 1987. - P.126.

beliefs, whose owner lacks self-confidence) is sure to move from them to the opposite sides. Those who prefer to take such a position are, in their opinion, content with this and limit themselves to conjecture, which, of course, is not necessary. Reasoning and dialectical arguments, or skill in mathematics (e.g., geometry, arithmetic) relieve and replace knowledge of the laws of logic" [47] . At the beginning of Farobi's works dedicated to the "Organon" is the work "Introductory Treatise on Logic", which gained wide fame in its time. This work is a guide that al-Farabi offers to those who want to enter the path of logical research. Ibn Baja relied on this treatise in his commentaries on Porphyry's Eisagoge and the science section. Later, many oriental scholars rely on the classification of sciences developed by Farabi.

Farabi calls practical activity a non-syllogistic art. He has five syllogistic arts: philosophy, dialectic, sophistry, rhetoric and poetics. Consequently, he does not limit the field of logic, "the field of syllogical art" to formal logic, apodeicticism, which he declares to be proper philosophical reasoning. He does not reject dialectic as a strategy and tactic for arguing about things that are usually taken for granted. Dialectic , according to Farabi, it is also necessary when it is required to correct something that seems to be reliable without actually being. This aspect of the matter, which we mentioned above, should be highlighted as an unfinished task of studying the dialectical ideas of Aristotle's "Topics" in general medieval philosophy, in particular in the works of al-Farabi.

Al-Farabi strongly opposes sophism, which aims to mislead, and describes it as falsehood and deceit. The goal of rhetoric is persuasion, not conviction. That is, poetics is an imitation of an object, just as a chess player imitates military movements on the board. The art of logic is used in all areas of philosophy. Farabi clearly emphasizes the idea of the relationship between logic and grammar, a logical

[47] Rashed, Marwan. On the Authorship of the Treatise On the Harmonization of the Opinions of the Two Sages Attributed to al-Farabi, Arabic Sciences and Philosophy, 2009.-C.86.

sentence and a grammatical sentence, and uses Arabic grammar materials that are very accessible to students of that time. Explanation, in particular, logic is the science of thinking and its expression in written speech. The "formation" of logical rules and their practical application takes place through language. In his classification of sciences, al-Farabi puts linguistics first and logic second.

But in the interrelationship of grammar with the two sciences, logic is given priority as a "universal human" science, and it is a science in which the laws of logic can be applied by any nation and any individual, while grammar is a science of a certain nation's ethnic, It is an individual science with specially formed psychological qualities. The deep similarity between logic and grammar has been noted several times in the history of thought. The difference between them became especially sharp in the 20th century. Therefore, debates about their nature and tasks, their relationship to each other have not lost their relevance. Farabi's logic approaches their positions on the issue of grammar with a unique point of view. In many logical treatises, he seeks to trace the nature of meanings and how their connections are conveyed in the constructional way of the Arabic language.

Arabic grammarians have not given a clear answer to this question. In his work "Introduction to Logic", Farabi gives semantic definitions to words, taking into account the meanings given to them by peoples and scientists[48]. Commonly used words, if they are used in a particular art, must be taken in the sense accepted by persons familiar with that art. In addition, he considers two types of knowledge: unproven (intuitive) and evidence-based. Here, Farabi does not reveal how he understands evidence-based knowledge. Unconfirmed knowledge, according to him, is based on accepted ideas, known objects, sensory perceptions and first intelligible premises. By combining the first two types, we get the experiential knowledge gained throughout human history, and the third type is the initial stage of knowledge

[48] Ruzavin G. Tavanets P.V. Basic stages of development of formal logic // Philosophical questions of modern formal logic. M., 1962. - S. 185.

- sensory perception. The fourth must be connected to the first two, that is, to experimental knowledge.

In general, the treatise "Introduction to Logic" gives the impression of a schematic sketch in which Farabi seems to share the ideas of his future works[49]. Logic is internally divided into two parts and finds its application in the five "arts", as we said above. The first part deals with simple expressions that express the element of judgment, comprehensibility. We have to reckon with the ambiguity of words. Not just society, but individual groups of its members also assign different meanings to the same phrase, as can be seen from the analysis of the word of wisdom by Farabi. To achieve logical consistency, we must remember that changes in pronunciation, the presence of additional signals (mimicry, etc.), figurative meanings, distortions in perception must be fully taken into account and, if possible, eliminated[50].

The second part concerns judgments and conclusions, their structure and types. Farobi gives a more detailed description of the types of thinking than in the treatise analyzed above in the Sermon on the Classification of Sciences. A key characteristic of evidence-based reasoning is consistency and reliability. Dialectical thinking is concerned with either defending a particular position or "reinforcing" an opinion that one is insecure about. The last moment brings the dialectic closer to sophism. "Anyone who knows how to lie and reason and mislead is called by this name; they are called a sophist."

In this section of logic, Farabi examines methods designed to divert the human mind from the right path, from the truth. Misleading thoughts are also logical. can

[49] Watt, John W. Al-Farabi and the History of the Syriac Organon, in Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock, George A. Kiraz (ed.), Piscataway, NJ: Gorgias Press, 2008.-P. 203.

[50] F. Haddad. Al Farabi's views on logic and its relation to grammar. - Istanbul: Islamic Quarter, 1969. -B. 63.

also be irrational. In the last chapters, he shows purely subjective features: the character of a person, his preferences, loyalty to certain opinions. The field of logic also includes misconceptions about verbal expression and meaning. Common names and amphiboles are confusing in colloquialisms. It uses metaphors, ambiguous expressions, replacing the general with one, changing sounds, connecting gestures and facial expressions to the meaning of the statement. After enumerating the distractions due to the Farabi's meaning, talks about the confusion of chance and necessity, the transition from multiplicity to unity, drawing conclusions from the accidental nature of things.

Among the sophists, he also criticizes Zeno's aporia. According to Zeno's aporia, a body in motion is at rest because it must first travel half of the way, but before it can pass through it, it must pass halfway, and so on. Farobi sees his decision in comparing finite time with finite distance, or infinite distance with its corresponding infinite. Rhetoric is persuasive, but it does not lead to near-certainty as dialectic does. "Rhetorical reasoning is such that with its help a person can be convinced of any opinion, and his opinion calms down what is said to him and more or less confirms it"[51].

Poetic reflections are formed on the basis of imaginative imaginations that imitate reality and direct a person to action. The effect of such thinking is determined by the fact that people have more imagination than intelligence. In addition, poets embellish and colour their reflections with the help of logical devices, so poetic thinking is subject to logic. Farabi analyzes poetry as an art form in "Treatise on the Laws of Poetry" and "Book of Poetry" and illuminates the characteristics of Arabic poetry[52]. Following Aristotle, he considers poetic creation as "imitation" of reality

[51] M. M. Khairullayev. Farobi and his philosophical treatises. - T., 1963. – P.86.

[52] Burabaev M.C. Al Farabi B Istorii Estestvenno nauchnye tractaty. Alma-Ata, 1987. - P.98.

and compares poetic images, similes, and metaphors with abstract-logical forms of thinking.

Farabi considers poetics to be a component of the science of logic. In this regard, he studied Aristotle's sophistry in the art of poetry. Farabi combines with research because both involve false judgments that mimic the subject in the listeners' minds. But there is a fundamental difference between a sophist and a poet. The purpose of the sophist is different from that of the "imitator" because the sophist misleads the listener and forces him to accept something that is not true. Thus he expresses the existent as non-existent and the existent as non-existent. "Imitator" does not represent the opposite side of reality, but its similarity.

Poetic judgments have two sides: time and plot. Accordingly, they are classified. Classification by time signatures is related to the musician's field of study, or to what language and to what type of music these judgments are made. Farabi points out that the ancient Greeks, unlike other peoples, tightly combined the type of poetry with the size.They had a certain size for each type of poetry. So, their size for poetry was different from the size of satire, in the same way that the size of irony was different from the size of political poetry, and so on.

Speaking about the ability of poetic creativity, Farabi divides poets into three categories. The first includes those who have a natural inclination to certain genres, although they lack theoretical knowledge about the basics of this art. Representatives of the second category are distinguished by their deep knowledge of the art of poetry in addition to their natural abilities. They can be called "thinkers". The third group of poets includes those who lack talent, who do not have a deep knowledge of the laws of art, and therefore only imitate the poets of the first two categories. Any compulsion is foreign to art, a beautiful poetic work arises naturally, "from nature"[53].

[53] Burabaev M.S. Al Farabi and historii nauki. // Al-Farabi. Estestvenno nauchnye tractaty. Alma-Ata, 1987. - P.152.

Poetry is color according to its purpose and form close to the image, although the material of their art is different: words in one case, paint in the other.

Farabi focuses on the unique features of Arabic poetry and expresses profound literary considerations about the size, shape, rhythm, alternation of vowels and consonants, etc. Using similes, orators deviate from the realm of rhetoric and move into the realm of poetry. Rather than figurative images developed by poetry, they have practical power, they often influence human actions, sometimes even contradicting his knowledge. Logic is valuable both for making sure that what we accept is true, for rejecting error, and for avoiding haphazard and haphazard thinking. In both cases, we rely on knowledge and intelligence. We do not keep our minds still, and we do not allow them to stand in uncertainty. We want to consider opposing opinions and decide on two conflicting opinions, judgments and arguments, to refute the enemy's opinion.

Al-Farabi advocates a conscious logical-methodical position in thinking. Anyone who does not want to be limited by assumptions in his beliefs and views (these are such beliefs, the owner of which has no self-confidence) is sure to move from them to the opposite side. It is better to take such a position. Learners, in their own opinion, are content with this and limit themselves to conjecture, which is certainly not necessary. Reasoning and dialectical argumentation, or skill in mathematics (e.g., geometry, arithmetic), dispense with knowledge of the laws of logic, and replaces them, they believe that repeating the same action (as if) gives strength to a person.

2.3. Review of Philosophical issues in the "Taliqat".

(Translated comments from Arabic)

In the name of Allah, the Merciful

[1]. All existing [things] come from the Almighty God, who certainly causes them to come into being. He is the creator of everything, everything in the universe is the object of his desire. And their being the object of his desire is connected not with any purpose, but with himself. Because the result is achieved only by attraction (to something external). They ask: "Why did he need this?" And they answer: "Because he wanted it." Where there is no attraction, there is no purpose. The self-existent Being will have a quality that it did not have [before], because it will [then] be perfect in that respect.

[2]. Active intelligences are each superior to their successors, and active intelligences collectively are superior to material things. Moreover, among material [things], heavenly [bodies] are considered superior to the natural world. And when we say something higher, we mean something that is prior to its essence. The existence of the latter is impossible without the existence of the former. Philosophers call that which is necessary for the existence and subsequent existence of a thing the first perfection, and that which is not necessary for the subsequent existence and existence is called the second perfection.

[3]. The mind is inherent in the soul; a feeling is characteristic of feeling something. The argument for this is that emotion can sense the effects of emotion. And then from these forms that which can be perceived, in these forms, according to what is perceived by the senses in them, belongs to the soul. Thus, the soul refers to the perceptible forms by means of the senses, but as the idol uses the intelligibility of the forms through their perception, the soul perceives the intelligible forms through the perceptible forms. Then the intelligibility of these forms by the soul corresponds to its perception, otherwise it is not clearly understood due to its incompleteness and the need to understand the intelligible forms directly, but rather because of the reasons of abstractions creates understandable forms, they do not change..

The human soul has the ability to know. Thus, the child's soul tends to acquire the

principles and principles that are formed in it, without resorting to feelings for itself; they develop both consciously and unconsciously. If the soul abandons the body, which at the same time tends to perceive intelligible things, the latter can develop [without the participation of bodily powers], which turns out to be superfluous for it. Emotions are the ways of the human soul to acquire knowledge.

[4]. Since the soul is connected with the first matter, it knows neither its abstract objects, nor their quality in the state of abstraction, nor their state in abstraction. Because he cannot be abstracted from what is involved in him, turning only to himself, prevents him from going deep into himself and knowing any of his situations. Therefore, when the soul is distracted, these obstacles disappear, and then it realizes its essence, states, and unique qualities.

[5]. The powers of the body do not allow the soul to be alone with itself and its perceptions, because the soul perceives things not as intelligible things, but as imaginary things, and they possess them, considering that it attracts [the powers of the body]. Moreover, these forces do not correspond to intelligible things, and the soul does not know them. This [perceived things] come into being on the basis of sense perceptions, because the soul believes in them what is visible to it.

[6]. Man cannot determine the true nature of things. Of things we know only their properties, attributes, and accidents. We are ignorant of its true nature.

[7]. Simple (object) parts differ by definition, not by structure. They are what we recognize by ourselves, because they are the same as the simplest (essence), and therefore we are divided into necessary and possible things.

[8]. A definition consists of parts, but what is defined may not consist of parts, that is: if it is a simple being, then the mind is made of the same genus and species. As for the complex, gender corresponds to matter and form.

[9]. Existence is one of the attributes of the essence of being, and not all formative principle but form. But [the judgment of the First, which has no essence of being apart from concrete existence, determines that a being appears as its true nature, if it is endowed with a quality: and that quality in this case is existence. The indisputable knowledge of being is not the ontology extracted by indisputable knowledge, but the nameless thing that expresses it through indisputable knowledge. This [also means that what is best said about him is that the true essence of necessity is not necessity in the general sense, but something absolute, that is, it must have an existence capable of expressing powers by means of attributes. because we know the true nature. of every force.

[10]. If the effect is absolutely final, that is, there is no cause at all, and the cause of this effect has another cause, then whether this cause is finite or infinite regardless, there is an intermediate cause, so it cannot be. A cause must be accompanied by an effect, for causes without effect are not really causes, but tending and conditioning [beginnings] like action.

[11]. Steam rises, and its relation to water is similar to soil to soil.

[12]. Everything that is not is necessarily existing in itself, in its being, and is imperfect relative to the First Order, therefore imperfect in understanding. Therefore, First there is no other philosopher, because he is perfect in himself.

[13]. Form is not the formal cause of matter; it is the formal cause of the complex, of matter.

[13]. The sky is a mixture of transparent and opaque. [Thus] the air is transparent, and the dust scattered in it is opaque.

[14]. When they say that one [thing] is blacker than another, it does not mean absolute blackness, because both [things] are the same by the definition of blackness. This means that [the first thing] is uniquely black [the second is uniquely black].

[15]. Two things that differ from each other - things that do not correspond to each other from the point of view (category of relations) and from the point of view of relations (categories) pairs of the same, similar and opposite things necessarily complement each other.

[16]. Each of them is intelligible to the other by mutual negation. It is correct to say that they complement each other from the point of view of opposition, but it is wrong to say that from the point of view of mutuality. They are the opposite of modality.

[17]. By "neither light nor heavy" we mean that it is neither light nor heavy, because it is something in between.

[17]. Light is a passive state [of an object] [the movement of a light source or the perception of an effect from the latter through a shaper.
[19]. Colors appear on surfaces when a light source appears, but they do not exist by themselves. They are accidents due to the light source. The reason they are different is because of the difference in inclinations in the images [some of them are white, others are black] and other substances.

[20]. Everything that arises from a forced being actually arises because of the presence of intelligence in it. The existence of these intelligible forms is the intelligibility of their necessary beings, so that there is no difference in state and sequence between [these forms and necessary beings]. His conception of forms is nothing but their arising from him. Therefore, the more they exist, the more understandable, and the more understandable, the more available. Likewise, the existence of the creator is nothing but the intelligence of his own essence. The derivation of intelligible forms from imperative beings is the intelligible understanding of these forms, and then reasoning about these intelligible forms is analogous to reasoning about them, and so on.
[21]. It is said that first matter, as primary matter, is one thing, but that which tends to something is something else, so that the tendency turns out to be its form. Thus,

common individuals are defined by a definition that includes genera and species. However, what is defined has neither genus nor species because it consists of two parts, but these two parts are part of the definition. Our expression "a thing that tends to something" does not imply that it is a complex thing. In the same way we say "a number that is not divisible by one", there is no difficulty, otherwise it would not be one.

[21]. Human nature does not arise and is not destroyed, it is created and maintained because of individuals who arise and disappear. As for people, they arise and perish. In the same way, the nature of each element is created, but does not arise or disappear, while remaining because of its individuality. For example, with regard to the nature of a certain land, it arises and disappears just like a certain land.

[22]. Wisdom is the knowledge of true existence, and true existence is self-existent. A philosopher is a person who perfectly knows what is necessary in himself.

[23]. The goal itself is necessary, because any object ends with it. As [Allah] said: "What is with your Lord is the last limit..." Every purpose is good. He is an absolute blessing.

[24]. The first is omnipotent, wise and omniscient, perfect in all his works; there is absolutely no flaw in all his actions. He is not accompanied by any defect, weakness, calamity or disease that is present in the objects of nature. All these properties arise from the need and impotence of matter to perceive perfect order.

[25]. The minds of the heavenly bodies understand not actually but potentially. That is why they are able to perceive object after object not at once, but gradually, they are able to imagine motion after motion, not all at once. Otherwise, all actions are performed once, which is nonsense. Where there is abundance, there is imperfection. Considering that they do not consist of matter and form, i.e. spirit, there is an imperfection in their intelligence. Perfection is where there is simplicity, and this is the essence of the first and active minds.

[26]. When the soul perceives something, it requires completeness, but not for the understanding of the object itself [as such], because [only] its properties are subject to perception.

[27]. The relation of unity to its bases is not like the relation of the quality of colour to whiteness, for unity belongs to the category of qualities. It, like being, does not depend on what happens by chance and is inseparable [from its substrate]. The unit substrate does not constitute it. The relation of these substrates to the unit is of species to genus. not the same as the relation.

[28]. Material souls are material forms. The human soul is not a material form, because it is not imprinted in matter. His animal and plant powers are questioned: are they his powers? they disappear with the disappearance of matter, although they are its powers?

[29]. Although the human soul exists by itself, it does not pass from one body to another, because each soul has a beginning that determines its identity through the body. And such a beginning in one body is different from the beginning in another body, and considering that this beginning is connected with that which is unique because of this body, it is not divided by the soul.

[30]. What is intelligible as the first of individual objects of one kind or another, which arises and disappears, cannot be the accidental occurrence of a certain individual object, although this intelligible object even though a mental image of a certain separate object as a thing participating in it, because the actual image contains [their] separate objects. At the same time, in relation to a given individual object, it appears as the present intelligible form itself, but not in such a way that it participates in this individual object. In addition, it must be a general mental image, which can be applied both to it and to other individual objects included in its types.

[31]. Entities must have a definition. And the difference of the species is what defines it.

[32]. Every object that actually exists contains a body.

[33]. Subjects whose existence depends on themselves, for example, the mind abstracted from matter and the intellectual soul, are self-aware, and those whose existence does not depend on them, for example, are not self-aware.

[34]. If the fire force disappears and the air form appears, then one body form disappears with it, and with the appearance of the air form, another appears.

[35]. True goodness is the perfection of being, and it is a necessary being. The absence of such perfection is evil.

[36]. A point is a quality in a line similar to a square in that it is the position of the last line.

[37]. Surface boundary and it is believed to be a quantity. It is not, however, magnitude in the same sense as a limit, since two dimensions can be distinguished in it, the relation of which to magnitude is not that of species to genus, but to the relation of chance to form. is similar to the relation of

[38]. A unit forms a number, so it is part of a number, but a point does not form a line, and therefore it is not part of a line.

[39]. If one body touches another at one point and then touches another at another point, the first point will disappear due to the motion of both bodies. Point to point just by tapping. If the contact caused by the movement is lost, the point is not saved.

[40]. The good is that to which every object strives as its ultimate [goal], and in which existence ends, that is, its step and true existence. This is, for example, related to man and the celestial sphere, both of which desire the good they need and their ultimate [goal]. It's the same with other things.

[41]. The soul perceives only imaginary and sensible things through the organs. As for universal and understandable things, he understands them by himself.

[42]. The human soul is self-aware only because it is abstract. Animal souls are not abstract, so they do not understand themselves. Because the mind of any object is its abstraction from matter.

[43]. He is the first and the last because He is the only goal. Any object originates from something and returns to it.

[44]. The body, of course, is a prerequisite for the existence of the soul. As for its [subsequent] existence, the soul does not need the body. Perhaps when the soul leaves the body imperfect, then it becomes perfect. For just as the body is not necessary for its existence, it is not necessary for its perfection.

[45]. Man does not know the true essence of things in an absolute form, because the beginning of his knowledge of things is feeling. Then, with the help of the mind, he distinguishes between similar and dissimilar objects, and then with his intelligence, he learns some of its qualities, essence and properties, and gradually moves from them not to individual knowledge, but to generality. .

[46]. All souls strive to be spiritually perfect, always ready for it.

[47]. If the soul is not in the body, then its vital forces live in the body, closely connected with it. These forces are involved in both the soul and the body, arising from the pragmatic force.

[48]. When human souls get the beginnings of their knowledge from the power of imagination, so that when they try to know something, they do not need to get its beginnings from the power of imagination, then the soul is perfected. When it leaves [the body], it tends to receive only the emanation of the active intellect.

[49]. There is no absolute rest in any part of heaven. They are all moving. Celestial bodies also move by themselves, rotating around their centers in their circles of rotation.

[50]. In the study of proofs, geometry, imagination should be occupied, so that non-figurative figures that remember the proofs are depicted on the board, so that they are called confusions in the mind. Imagination in such a case is occupied with the same thing as him, it must be proved.

[51]. Ancient thinkers believed that from these human souls and active intellects are born souls, some of which are eternal, others, namely, humans, are perishable.

[52]. A thing that does not exist is something that can become something else and have something that does not exist in it at a certain time.

[53]. The celestial sphere and heavenly bodies comprehend the First; what happens with this understanding is that they are attracted by pleasure and therefore action follows. Similarly, we imagine something and it arouses [pleasure] in us as a result of action, such as excitement and animation.

[54]. What happens in the celestial sphere during the primeval intelligence is similar to the excitement we experience when we imagine something.

[55]. The cause of the continuity of the revolving continuous desires is the movement (engine). This movement is the pursuit of perfection. If the souls of the heavenly realms do not have perfection, every time [the engine] reaches a certain limit, it does not stop, but according to the appropriate measure of perfection tends to another limit, etc. As a result of this, the continuity of action is realized.

[56]. The principle of separation is that as a result of which the existence of things is individualized and separated from [the existence of] something similar to it. The principle of separation enters into the existence of a thing, its structure and structure, and is relevant as an individual.

[57]. Individuation is the possession of an individuating object by other objects.

[58]. The difference between first matter and non-existence is that first matter is non-accidentally non-existent and exists in its own essence. And non-existence exists in

the mind in the sense that it exists not by its own essence, but by chance, because it appears in the mind.

[59]. The movement of the sphere is perfection because it demands its perfection. If the sphere's perfection were not the same as its motion, it would reach perfection and stop. Motion is to a sphere what rest in a natural place is to bodies in vertical motion; so the sphere is always moving.

[60]. The will of the spheres and heavenly bodies is aimed at perfecting and assimilating the First, so this movement follows their will. From their action inevitably arise transitory objects of secondary perfection.

[61]. The purpose of the movement of the sphere is not the movement itself, because it is movement, but to preserve the nature of the movement. However, it cannot be preserved except by continuing to exist as a species, that is, by individual action. It is like the continuation of the species "man" because of individuals, because the preservation of this species is not possible through the mediation of a single individual, because such an individual has an origin, and everything that arises must be destroyed. But the motion of the sphere, though renewed, is one through continuity and permanence; in this way and from this point of view it is like a vacation.

[62]. The goal of a single nature is an individual, and the individual who follows it will have a different nature. As for the infinite persons, they are the objects of the power diffused in the heavenly substances, from which proceed infinite motions with an infinite number of positions.

[63]. Imagination mixes with everything that is intelligible to the soul.

[64]. No rotation of the globe is accomplished by one movement, so that what moves in the east is similar to what moves in the west, because the first is in front and the second behind.

CONCLUSION

Farabi's philosophy covers many issues, the study of which requires more than one work. However, first of all, it should be said that before Farabi entered the field of Eastern philosophical thought, there were a number of scientists, philosophers, and philosophical currents. The creativity and activity of the predecessors of Farabi were mainly focused on the interpretation of the principles stated in the Qur'an. At the same time, various currents have emerged that promote the beliefs expressed in it without a particular critical approach. They demanded complete submission of thought to the dogmas of the "holy" book. Mutakallim are fanatics of religious dogmas. were supporters and defenders. They followed the word. The doctrine of the word dealt with questions about the essence of God, his attributes and the conditions of what is possible according to Islamic law. They were staunch opponents of free thinking, and acted as defenders of Islam, based on the "philosophical" tenets of the Qur'an.

The doctrine of the Word was a speculative theological system designed to neutralize various advanced philosophies, especially that of the Mu'tazilites. Mu'azilism, which emerged during the Umayyad caliphate, was an ideology of feudal intellectuals that fought against the main tenets of the Qur'an. Unlike the Mutaqallim, the Mu'tazilites did not accept unconditional faith in the Qur'an and took a more rational approach. But the Mu'tazilites, like the Mutaqallim, used more non-scientific methods in their lectures. The advanced thinkers of the East, who disagreed with many of their concepts, also exposed the anti-scientific nature, relying mainly on the achievements of the natural sciences.In the fight against scholasticism, the advanced thinkers used Greek philosophy, especially the teachings of Aristotle, whose works were often adopted by Syrian Christians. translated.

However, most importantly, Syrian translators who showed a tendency towards Platonism interpreted Aristotle's works in the spirit of Platonism. As a result, Aristotelianism mixed with the teachings of Plato and other ancient scientists and

moved to the East. It is no coincidence that Arabic philosophy was initially fed by Neoplatonic ideas. Early Arabic «Aristotelianism», writes O.V. Trachtenberg, was a mixture of elements of Aristotelian doctrine, Neoplatonism and various Eastern «traditions». In the future, the Aristotelian current will increase with a corresponding weakening of foreign impurities. It is worth noting that among the Arabs, like Aristotle, the works "Teologia" and "Li berdi Cauzis" were in circulation. In fact, the former contains excerpts from books 4-6 of Plato's Enneads, and the latter from the works of Proclus. Along with Aristotle, Pseudo-Pythagoras and, in particular, Pseudo-Empedocles ("On the Five Elements") were popular among the Arabs. This happens as a result of the appearance of new, more accurate translations of Aristotle's works and extensive commentaries on them. At the same time, not only the works of Aristotle were translated, but also the works of Alexander Aphrodisius, Themistius, as well as the Neoplatonic commentators Porphyry, Ammonius, Galen and other scholars. The Arab East prepared a favorable ground for the transition from Neoplatonism to Arab Aristotelianism, which developed along with theology.

Adherents of the new movement, they recognized the conditional belief in the Qur'an and adopted a more intellectual belief. Unlike the Mutakallim, the Mu'tazilites did not rule. But the Mu'tazilites, like the Mutakallim, used more unscientific methods in their sermons. Therefore, many dissenters exposed the anti-scientific nature of the advanced thinkers of the East, relying mainly on the achievements of the natural sciences. In the fight against scholasticism, advanced thinkers used Greek philosophy, especially the teachings of Aristotle, whose works were translated without receipt. Filled with founders of religions, reigning among them, directly according to Darwin, the struggle for ideological existence was raging.

In this case, the struggle for ideological existence was primarily between different currents in Islam. The warring parties could not be freed from religious beliefs, refused the general principles of the Sharia and the promotion of the

existence of God. These conditions of the East fully correspond to the following thoughts of Engels about Christianity: "... Church dogma was the starting point and basis of all thinking." But the advanced part of scholars to whom Farabi belonged approached these principles from the point of view of reason. His general philosophical outlook occupies an interesting and important place in Farabi's teachings, the scientist dedicated many scientific works to him, such as the treatise "Masterpieces of Wisdom" (Fyusus al-Hikom). "Substance", "Time", "Vacuum", "On the unity of the philosophy of Plato and Aristotle", "Against Galen", "John against the Peloponnese", "The movement of the celestial sphere", "Spirit", "On the power of the spirit", "Mind and understanding" and others.

In these wonderful works, Farabi set himself the task of solving a number of important problematic issues and expressing his opinion about them. Farabi did not limit himself to the theoretical interpretation of the problematic issues of the philosophy of his time. He tried to connect these theoretical considerations with reality, and it must be said that he managed to implement this idea to some extent. He considered philosophy to be the best means of combating research, and speaking of philosophy, he stated that "philosophy is derived from the Greek words 'philo' and 'sophia', meaning 'the search for wisdom', and the philosopher is their seeker." Farabi believed that one of the tasks of philosophy is to know philosophy.

Farabi is the first in Eastern philosophy to emphasize the independence of nature, the natural nature of its processes, and matter, despite its various forms, is the permanent basis of natural objects. The mass of matter covered by the sky, that is, located in the underworld, writes Farabi, that is, it consists of air, water and earth. This substance is always one, only it changes with four seasons. These are: heat and cold, moisture and dryness. So, for example, the juice of food that turns into blood is one and the same, but it is coloured in a different colour.

According to Farabi, the world consists of many different things formed from material elements. Fire, water, earth, air and steam, moisture and dryness are

identical with these material elements. Every concrete thing consists of existence and essence, and the existence of a thing is not adequate to its essence. "We assume all existing things," writes Farabi, essence and existence ("essence" and "existence"). We separate these two concepts from each other intellectually it is enough for us to know such a person.

In conclusion, it can be said that one of the prominent representatives of the world science and culture, the renaissance era, Farabi highly appreciated the place of ancient Greek science and culture in human civilization and relied not only on it throughout his scientific career, was endlessly amazed and inspired, but also promoted the works of Greek scholars, especially Aristotle, who left an indelible mark on the history of people, and translated many of them into Arabic. Abu Nasr Farabi, who understood well that it is impossible to develop science and culture without fully studying the legacy left by the scientists of the ancient world, did not blindly follow the ideas of Greek thinkers, but was a successor of versatile scientists and creators. Farabi showed himself as an independent thinker in the conditions of his time.

Farabi developed a new method of proving God's existence with intellectual evidence alone, without using the universe as evidence. And in this way, antiquity reconciled Greek philosophy and Islamic teachings. Moreover, it provided a perfect answer to the riddles about the universe and man, which have been the cause of many debates for centuries. "Was the universe and man created? Is there an end to the universe? Is life eternal? What is happiness?" To several philosophical questions, Farabi gave a reliable answer from the point of view of science and religion.

In a word, the classification of sciences, philosophical-epistemological, ontological ideas created by our great scholar Farabi made great changes in the development of science in the Middle Ages. Farabi introduced Greek philosophical ideas into the philosophy of the Muslim East by studying Greek science in depth and writing commentaries on the works of Greek philosophers. This, in turn, gave a great

impetus to the further development of Muslim philosophy. In the Muslim East, a new philosophical school - "Eastern Aristocracy" school was formed and enriched it with new materialistic ideas. The ideas put forward by Farabi were studied with great interest by scholars of Muslim countries even in the 16th-20th centuries. The legacy left by the thinker spread not only in Eastern countries, but also in Europe and had a significant impact on the development of socio-philosophical thought. Farabi tried to find a universal solution to many questions that have been the cause of age-old debates among Eastern and Western philosophers due to religious conflicts, including the creation of the universe, the free will of man, and why he is a supreme being. Farabi was able to achieve a general balance between Greek and Islamic philosophy in his ideas.

One of the most important tasks facing orientalists today is to study the rare works written by our great scholars like Farabi, which are currently kept in the manuscript fund of the Institute of Oriental Studies and have not yet "entered the language". Studying the ideas of Farabi, a great thinker of the East, is particularly relevant today in the current globalization process, in the era of increasing ideological threats and socio-political conflicts between peoples. Philosophical-ethical, socio-political ideas of Farabi are not only important for the Middle Eastern world, but also for today.

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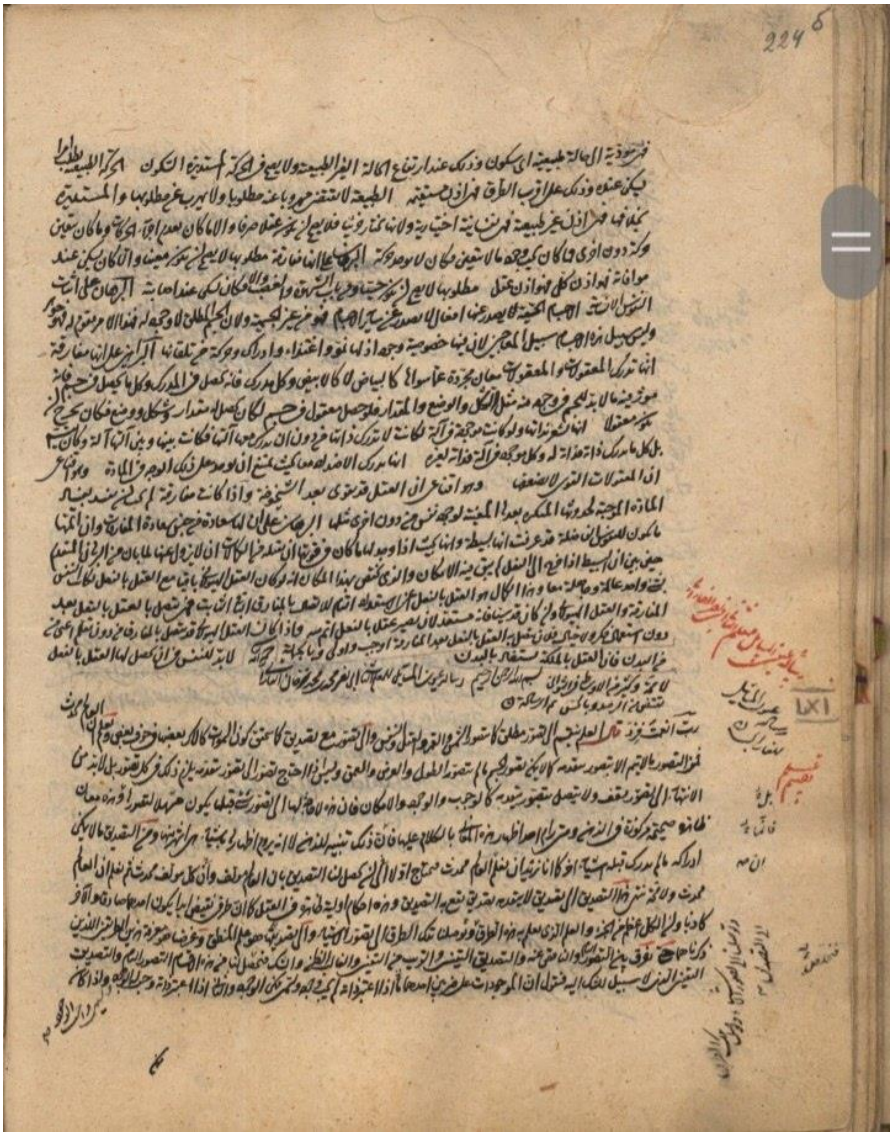
APPENDIX

رقم .بيروني اسم يحمل شل مخطوطات صندوق .سؤالي مصدر هو الفارابي نصر أبو



Excerpt from Abu Nasr Farabi's work "The Source of Questions", copied in the 16th century.

Currently, it is stored in Tashkent, in the Oriental Manuscripts Fund of the Institute of Oriental Studies named after Beruni under number 2385/LXI.